

A SERMON

Preached before the Right Worshipful

THE

MAYOR OF THE TOWN and COUNTY O F

Newcastle upon Tyne.

On the 29th. of January, 1687.

Being the day of THANKSGIVING at the
CATHOLIC CHAPEL.

By PHIL. METCALFE P. of the
Society of JESUS.

With Allowance.

*Thy Providence, O Father, doth Govern, Sap. 14. 3.
If God be for us, who can be against us? Ad Rom. 8. 31.*

LONDON, Printed by Henry Hills, Printer to the
Kings Most Excellent Majesty, for His Household and Chappel;
And are to be sold at his Printing-house on the Ditch-side in
Black-Fryers, MDCLXXXVIII.

Philip Micalf the Author of this Sermon during
the days of persecution passed under the name of
Dayton alias Leigh. He was in the English coll. at Rome
in 1671 became a Member of the Socy of Jesus 20th
June 1678. was first Stationer at Newcastle upon
Tyne was a model of zeal and charity & zealous
so much so that in a short period he reconciled
Eighty persons to the church. When Bishop Lelyburn
visited that Town on the 10 & 12 Aug. 1687 this
worthy pastor presented 360 persons for Confirmation.
Dr. Woodward in the Catholic Miscellany for 1826 mention,
the present Sermon & states that it displays "learning
& Piety - see also page 111 in the same Miscellany -
After the Revolution this Father became attached
to the Powis Family - see the annual Letters of
1710 - He ended his day at Holywell 31 Jan'y
1717. aged 66 -

See Oliver's Collection for Illustrating
the Biography of the Members of Socy
of Jesus. page 132.

To the Right Worshipful,
Sir WILLIAM CREAGH,
M A Y O R
Of the Town and County
O F
NEWCASTLE upon TYNE.

Right Worshipful,

YO U R Commands, and my Obligations have forced me at last to trouble the Printer; I hope none else. You may please to remember how averse I declared my self of appearing abroad. There is already too much in Print, except it were better deserving; and what I write I am sure will not mend the matter. Seeing and hearing, as they have different objects, so sometimes cause this effect; that a good Sermon is Preached and a bad one Printed. However, being at your Newcastle when you were welcomed lately from the South, I observed by universal applause, that you commanded the hearts of all, so thought it no proper time to deny a request you then repeated. I have always judged it trifling, to make Apologies for what is put in Print. Had the humble Author been sincere, calling his Labours weak Discourse; What more easie then to stop the Prts by burning a few Papers? If I knew of any fault, it should never go uncorrected. I know of nothing I say amiss, except (a) that Truth is Odious. (a) Veritas Odium parit.

It is an easie matter to speak without giving just Offence, but very hard to print without offence being taken. Malice at leisure finds out ways to interpret what the Writer never thought on. If the Word of God it self be wrested to a sense not intended by the Holy Ghost: that

The Epistle Dedicatory.

man is unreasonable that takes it ill, when what he says is falsely construed. Altho' it be much against my Genius to disoblige, yet my Function requires a freedom: lest I too late with the loss of my self cry out, (a) Woe is me because I have held my peace. Silence has extremes as well as Speech; then most of all, not to speak when Souls are perishing. I can securely say upon the word of a Christian; for these seven years I have Preached in England, I have not so much as one single time, to the best of my remembrance, named any Perswasion in the Nation. To taunt, or be contentious, (b) We have no such Custom nor the Church of God. If others were blameworthy what was that to me? My task was to exhort to Virtue and flye from Vice, not rail against the absent. Had other Pulpits observed this Christian Method, the name of Papist had not been so odious. I use more freedom in this following Discourse than I have done for many years. If those who read it take things to themselves, the fault is not mine, Among so many different Perswasions, I name not any: he who resents my words in the conclusion, let him reflect, a guilty Conscience needs no Accuser. If what I say hath good effect on Souls, I laugh at those that censure it. My Study is to profit, not to please.

Pardon, Right Worshipful, this digression. You shew'd great patience whilst you heard the Sermon, I must crave the same for the Dedication. I am so well acquainted with your Virtue, as to conclude you expect no Panegyric. The Holy Ghost forbids to praise a man

(c) Eccles. 11. (c) before his death: Lest Flattery move the Speaker (d) and Pride the Hearer. I could dilate my self upon a Subject, to you ungrateful. Let this suffice, less cannot be said. Our Prince is pleased with your constant Loyalty; the famous Town of Newcastle with your prudent Government; good Christians with your exemplary life. I wish your Religion were in the same esteem with many as your Person is. Of late some have been undeceived as to your self, I hope they may own a greater mistake as to your Religion. Sir I will endeavor to deserve your favour, by promoting the Honour of Almighty God, which is all you aim at. Lastly, seeing you have made choice of me to serve you before more deserving Persons: I hope you will give me leave to declare my self,

Right Worshipful,

your most Obliged

and Humble Servant.

PHIL. METCALFE.

a) Isa. 6. 5.

1 Cor. 11.

16.

(c) Eccles. 11.
30.
(d) S. Max.
hom. 5.

— Quid timidi estis, Modicæ fidei ?
 Why are ye fearful, oh ye of little Faith ?

MATTH. Cap. 8. Ver. 26.

HE Son of God consubstantial to his Father, Omnipotent; never wearied from all Eternity, although Creating a World in six days, and Governing the same almost sixty Ages: If we read that he (*a*) *rested the seventh day*, it was (*a*) Gen. 2.2. not for himself, but to appoint us a day of Rest or Thanksgiving, for the Creating of us, and the World Created for us; This Eternal Son of God, I say, never before wearied, because his sole Command was the reducing of his Power into Act, his *Fiat* Creation; yet taking upon him our InfirmitieS, I find in this Mornings Gospel so over-toiled, that he is forced to repose upon a hard planck of a restless Ship. An Object striking the Angels into Extasies of Astonishment, whilst they behold their God wearied by looking after Sinners, who are never tyred with offending so great a Goodness. No sooner had he closed his blessed Eyes, than the Sun withdraws, the day is taken away by darkness, the (*b*) *Lake* swells into a Sea, the Apostles all in fear have recourse to him who Created both Winds and Seas; In place of comfort they find new matter of affliction, because (*c*) *he slept*. In the mean time the furious Element grows (*c*) Matth. 8. verie 25. more formidable, raging with foaming Waves, raiseth them above the Land encompassing this great Lake of *Genesareth*; again, upon a suddain shewing them the sandy bottom; high or low, equal danger, winds and water two powerful enemies force them to cry out *Lord save us! ipse vero dormiebat, but he slept*. Marviners are toiling, all hands on Deck, Tackling disordered, Art insignificant, every blast speaks death, every wave striving to lay the Vessel under water; what can be expected from men in despair

spair but *perimus!* We perish! Our great Redeemer rising up with a smile or awful countenance, I know not whether, reprehending both their Faith and Fear, *quid timidi estis* says he, *Why are you fearful, oh ye of little Faith?* More Faith, less Fear. But Lord! this is not the first time your Disciples have put to Sea. Their Calling is to be Mariners who are not so apprehensive except the danger be evident. Groundless frights it is true argue a timorous spirit, for all that, fear falling in *constantem virum* is always pardonable. They find at present this Lake more dreadful than their fore-fathers did the Red-Sea, yet not to fear: No

(a) *Hilar. can.*
12. in Math.

no, (a) says St. *Hillary* in the name of our Redeemer; Christ our Lord as instruter permitted this Storm that they might learn to hope for certain Succour in time of danger. That he being present, we never ought to fear. When there is least hope, then to hope the most: fulfilling in our selves that expression of St. *Paul*,

(b) *Ad Rom.*
4. 18.

speaking of great *Abraham*, (b) *who against hope believed in hope.* Man may act where there is little danger, but Christ our Lord, altho' sleeping is a secure Pilot in greatest Storms. By my reprehending Text, methinks our Lord did say: I present; you in fear! do you believe me, God governing the World; and cry out *we Perish?* because my Humanity hath closed its eyes, is my Divinity in a Lethargie? more Faith, less Fear. *Why are you fearful, oh ye of little Faith?*

Looking back upon these latter years, like a raging Storm, threatening Ship-wreck to the little Vessel of *Peter* in this Nation; Nobility, Plebeians, Ecclesiastics, Seculars, private Conferences, public Assemblies, standing Laws severe enough to the innocent Subject, all conspiring to sink the remainder of the Church of God, how many have I heard cry out, betwixt hope and despair, *Lord save us!* Prisons filled, Courts opened, Gallows erected, Perjury unexamined; in a word, Storms if not at Sea, worse on Land: the Lawful, Worthy, Royal Heir by an Act of Barbarity to be put unjustly by the Crown, all things to return into a Chaos of Anarchy and Confusion; it was then, that doleful sighs brought from grieving hearts of Pious Loyal Subjects, with too great reason, *perimus we perish!* whilst I in Duty was never wanting to encourage or reprehend, as the current Gospel gave me a subject, to this effect, *Why are you fearful oh ye of little Faith?* To believe a Deity and not confide in his Power! To adore an infinite Goodness and not rely on his Mercy! The Storm will pass, a Calm

Calm ensues. Opposition is no new thing to the Church of God, if you give credit to St. Paul. (a) *Those who will live Godly in (a) 2 Tim. 3. Christ Jesus shall suffer Persecution.* When the Head is Crowned ^{12.} with Thorns, must the Members be delicate? Suffer a little with Christ in the Storm, and let his Providence govern the Ship. More Faith, less Fear. The times are too violent for continuance, as former troubles against the Church, ever since Peter was in Chains under Herod, have ceased, so these will have a happy end. Accordingly things fell out; our merciful Redeemer at last, was pleased to rise up as it were from sleep, commanding the Seas and Winds (b) & *fatta est, &c. and there ensued* (which we now enjoy) ^{(b) Mat. 8.26.} a great Calm: The Ship of Peter sailing securely as Vessels of greater Burden, all Perswasions blessing the Times they were reserved to, except a few who were resolved to be unhappy. One thing was yet wanting to accomplish our joy, viz. Male Issue. A Son to Succeed and Imitate the Father, so Merciful, so Just, so Religious a Prince: And Almighty God who is most perfect in his Works, compleating his Favors, hath been pleased to give us a prospect of this happiness. Upon that account we are met this Morning to own his Providence, to adore his Mercies. A day of *Thanksgiving* to the good, a day of repining to the wicked. A day of Joy and Jubilee to all Loyal Subjects, a day of grief and tears to all Republican Spirits. On this great day what more remains than I have said already explicating my Text? I have tyred you almost in the Preface. Wherefore each of you supply my place, speaking with eyes drowned in tears, and inflamed Thanksgiving hearts (c) *The Mercies of our Lord I will sing for ever.* Let your holy name be ever blessed who are pleased to hear the prayers of undeserving Servants. We provoke you to wrath, you overcome us with new blessings. We look only upon the present, you provide us for the future, *The Mercies of our Lord I will sing for ever.*

However, because something more is expected from me; Observing likewise by your chearful countenances that there is no such thing as present fear; give me leave to arm you against all future Storms by this Principle: Christ is present, therefore no occasion of fearing. For three Reasons, which shall be the three Points I intend to touch upon. Because

1. His Governing Providence disappoints the wicked in Ungodly Designs.
2. He protects the Just in greatest dangers.
3. He grants the Pious Petition of confiding Faithful; which if so, why should you fear, *oh ye of little Faith?*

I shall draw a Conclusion from my Discourse, for the advantage of some present; I desire none will go away before they hear it.

Redeemer and Governor of Mankind! without your special concurrence I shall speak in vain. You, who as we read this day, commanded the Winds and Sea, dispose my Auditory so, that setting aside Passion and Prejudice, they may take my Discourse with the same Spirit I deliver it, which is purely for your Honour and Glory. Let me teach them to Glorifie Your Father by a filial confidence. If You know any Clause will touch the hearts of those who hear me: be pleased Lord to put your words into my mouth, you shall see with what freedom I will deliver them. Your Cause is my Cause: let me but please you, it is no matter if I displease the whole World. That my Petition may be more efficacious, Mother of the same Redeemer, vouchsafe to joyn with me in Prayer. I beg the favor with an

Ave Maria.

Why are you fearful, oh ye of little Faith? Matth. 8. 26.

(a) Gen. 4.

(b) Joan. 11.
50.

IT is a great mistake, at least misfortune, not to say worse, of ignorant wise men, to contrive prudently, as they imagine, for the present, never reflecting upon the future, so they can but humor a Passion, let the consequence be of what nature soever, they are unconcerned. Had malitious (a) Cain foreseen in time the trembling and troubled mind, which Furie-like haunted him a long life, he would not have lifted up his cruel hand against innocent Abel, murthering with one blow the fourth part of Man-kind. Had the obstinate Jews, wicked Successors to Holy Patriarchs and Prophets considered the dreadful effects proceeding connaturally from a Decree resolved on, Politically as they thought, by the chief of their great *Sanhedrim* (b) it is expedient for us; the Author of Life had not expired upon a Cross. They found

found themselves for all their cunning contrivance most lamentably disappointed. Hear the Passage out of S. John cap. 11.

After their Messias our Redeemer, had given sight to the blind, the wilfull Pharisees remaining blind as ever ; hearing to the deaf, the obstinate Synagogue (b) like an Aspe that is deaf, stopping its ears to the voice of the powerful Charmer, it pleased his goodness to work a Miracle beyond exception although not Envy; Lazarus returns to Life, after four days rotting in his Sepulchre. In obedience to that voice which commanded the World out of nothing, he comes forth out of his loathsom Monument. The People admire, magnifie God, own him for the long expected, promised Messias. None displeased but cunning Scribes and Pharisees, who Assemblyng a Council demand of each other what do we ? (c) this Man doth many Signs. If we let him alone all (c) Joan. 11.47. will believe in him. Great fears and jealousies lest the People should alter to a right Belief and save ther Souls. Had I been at that Council, I should have repeated the quære quid agimus ? what do we ? why are we ashamed to own that Faith which Conscience tells us we ought to follow ? If we will not believe his Words, let us give credit at least to Wonders. I should have been answered out of hand with a Reason of State ; that they were satisfied as to Conscience, but not expedient. (d) For the Romans (d) Joan. 11.48. will come and take away our Place and Nation : The word Romans will come was a childish apprehension, of a Jewish Fancy. Whilst they were thus consulting unresolved, Caiphas the High-Priest stands up, telling them they were but weak Counsellors, you know nothing. As to this Clause, he was an Oracle. Because those who know not Christ and the Religion he Preached, like those to whom he spake, let them be never so prudent in other respects they know nothing. Ignorance then advised Caiphas to suggest, Chains, Whips, Crowns of Thorns, a smooth Tryal, False witnesses, Death, it is expedient for us. Let a few perish that many may be out of fear. It is true, S. John looks upon this saying of the High-Priest as a Prophesie, and I believe it so, yet the Malice of the Contriver cannot be excused, who preferred what was expedient, before what was just. But, Caiphas, let not Passion blind Reason : is not Christ innocent ? that matters nothing, it is expedient one Man should die. Reflect, (e) he is the (e) Aggæ. 2. 8. desire of all Nations ; be who he please answers the Statesman, it is expedient he suffer. Where then is Conscience? Conscience !

She is turned out of doors long ago, as an unprofitable Servant. The maxim of wise men is not Equity but *Expedit*. Well then, seeing you are inflexible, observe the end of this *expedient*. If I mistake not, this prudent Counsel will find a lamentable Catastrophe.

- (a) Job 12. 17. Job hath foretold you long ago (a) *he brings Counsellors to a foolish end, and Judges to astonishment*. He may seem to sleep for a while: At last he will rise up and command the Winds and Sea. Mark whether you be not disappointed in your ungodly design. For all this the wicked Resolution is put into sacrilegious execution. Christ our Lord is Treacherously taken, falsely Accused, unjustly Condemned, cruelly put to Death, laid in his Sepulchre, where to speak in Scripture phrase *he slept*. Soon after, S. Stephen Stoned, S. Peter Crucified, S. Paul Beheaded, Martyrs and Cruelty as without compassion, so without end. Those who saved themselves retired into Subterraneous places,
- (b) Heb. 11. 38. like those of whom S. Paul upon another occasion (b) *of whom the World was not worthy, wandring in Deserts, in Mountains and Dens*. Great fear in the Infant-Church ready to be destroyed in the Cradle. But *why are you fearful?* more Faith, less Fear. You
- (c) Acts 5. 39. know little Flock your Religion is from God, therefore (c) they cannot overthrow it. The Pharisee Gamaliel hath told you as much. A little patience will shew the *Exit* of this *Expedit*.

About forty years after the Redemption of Mankind, a time pointed upon the Book of Divine Patience to Tolerate this wicked Policy of the Jews, according to the Prophecy of (d) Daniel, Desolation drawing near at hand, Titus appears before Hierusalem with the Power of the Roman Empire. The Gates of the City are shut, the Trenches opened before their faces to revenge that cruel Decree of putting to Death the Son of God. Tell me now, Statesmen, was it *expedient*? Batteries are raised, Walls weakned, the Breach ready to be entred with Fire and Sword, *expedit*, was it *expedient*? City Taken, Temple Burning, was it *expedient*? five hundred Crucified on the same day, a just Judgment! because they Crucified our Redeemer: Thirty sold for one piece of Silver, a just Judgment! because they sold their Messias for thirty pieces of Silver: The Conquering Roman not to be pacified, a just Judgment again! because they preferred Interest before Conscience to please those Romans: Eleven hundred thousand perishing in that War, (e) ninty seven thousand led into Captivity, let these answer, was it *expedient*? No no, they experienced how

Egesippus.

Joseph. lib. 7.
Belli. Jud.

how truly I called ancient Holy Job to bear me witness, that he brings Counsellors to a foolish end, and Judges to astonishment. (a) *Job.* (a) *Lib. 5. cap. 1*
Sephus the Historian will tell you, that the Temple was burnt on
the same fatal day their fore-fathers had seen it in a flame (b) by (b) *Reg. cap. ult.*
Nabuzardan under *Nabuchodonozor*; and which is yet more re-*verse 9.*
markable the Hebrews affirm that both times (c) the same verse of (c) *Cron. Sacr.*
the Psalmist hapned to conclude their Liturgy, that they might (c) *Tirin. pag. 37.*
understand the occasion of their misery, the Verse was this (d) *And* (d) *Psal. 93. 23.*
He will repay them their Iniquity, and in their Malice He will destroy
them; the Lord our God will destroy them. What do I mention Tem-
poral Miseries? The greatest of Misfortunes, as S. *Augustin* ob-
serves, was this; They not only lost their City and Temple, but the
God of the Temple, and Heavenly *Hierusalem*. Give me leave
to cite his words in Latin, contrary to my Custom, to the end
that those who understand the Language may hear them twice
over, and never forget them (e) *Temporalia perdere timuerunt, &* (e) *August. Tract.*
vitam eternam non cogitaverunt, ac sic utrumq; amiserunt. They 49. in *Joan.*
feared to lose Temporals, and thought not of Eternal Life, so they
lost both. Disappointed in both.

Catholics! let me make here a Reflection in order to Morali-
ty, my Discourses through the whole year tend that way. Most
persons now-a-days, condemn in others what they themselves
practise. Who does not abhor, the detestable *Expedit* I have men-
tioned; execrating the superlative blindness of the Jews who
resolved out of Interest and Passion, to Crucifie their Maker and
Messias? little reflecting that according to the Judgment of
S. Paul, by adding sin to sin they repeat the same Cruelty, (f) *Cru-* (f) *Heb. 6. 6.*
cifying again to themselves the Son of God, and making him a mockery.
How? By this principle *expedient*, which is the ruin of Souls.
Conscience cries lose not your self for a little interest, have a care
of the *Principal* your Soul; more resolute thoughts of eternal life,
less solicitude for temporals; (g) *What doth it profit a Man if he* (g) *Mat. 16. 26.*
gain the whole World and lose his Soul? Let Times go as they please,
reflect on the end of Times Eternity; (h) *Seek first the Kingdom* (h) *Mat. 6. 33.*
of God, all other things are but passing vanities. To this we an-
swer with the Jew, it is *expedient* we keep close to that we pos-
sess, justly or unjustly it is no matter; They are but zealous Idi-
ots who hazard any thing upon the account of Religion; it is
better to trust Almighty God with our Soul, than dye a Begger;
we are satisfied as to the equity, but it is not *expedient*. Con-

science replies a change of Life, Viciously brought up, end better; delays in order to eternal bliss or misery are dangerous;

(a) *Luc. 12.40.* (a) at what hour you think not, the Son of Man will come. What do we answer? With *Caiphas*, it is expedient we enjoy our selves; still time enough, Health and Youth promise long life; serious thoughts to the proper season, Old-Age; this World is for the Body, the next for the Soul. Well, well! such as these, will find themselves disappointed with the imprudent Jews. He brings such *Counsellors to a foolish end, and Judges to astonishment*. They carry it out gravely, 'tis true, with a drolling Repertee upon the Admonisher, and appoint their own time of Repentance never to come. They go on in a careless stupid way, until Death and Judgment are at hand, as *Titus* and *Vespasian* unexpected appeared before the Walls, answer me then, was it expedient? When you are forced, whether you will or no, to leave those Riches the occasion of your Ruin, with this Epitaph upon your Tomb

(b) *Luc. 16.22.* (b) buried in Hell, tell me from the Flames was it expedient? Not to disgust a friend, you have displeased, nay lost your God; for a little Interest, sold Christ again with *Judas*, Crucified him with the Jews, making him a mockery by your scandalous lives; you have had many presuming thoughts of his Mercy, no consideration of God's Justice which is equally essential to him; for this, you find your selves lost for all Eternity, your sinful bodies like *Hierusalem* lies in ashes, your Souls like the Temple of God (they were designed for that) burning; a Sentence passed, not to be recalled of (c) cursed, answer me then, was it expedient? believe me, despairing thoughts will satisfie you then, that it was not a Fable as you now imagine, but a doleful Prophesie S. *Augustin* delivered: they feared to lose Temporals, and had no thoughts of Eternal Life, so they lost both. Both are lost.

This Word *expedit* puts me in mind of a passage out of *Esther*, proving my first point very fully. *Ashuerus* who Reigned from India to *Ethiopia*, over a hundred and twenty seven Provinces (great power!) exalted *Aman* his chief Favourite, above the other Princes of his Kingdom. Ambition being an insatiable Vice, the new Idol of Vanity required more respect than *Mardochetus* the Religious Jew could allow him, which was, as S. *Thomas* observes, Divine Worship (d) such I suppose the Heathen gave his Gods he stiled *minorum gentium*. *Mardochetus* rather than conform against the Law of God and Reason, chose to incur all inconvenience

convenience imaginable. He preferred what was just, before what was expedient. *Aman* swelling with Indignation, to take a compleat Revenge, resolves to destroy root and branch, all of his Adversary's Belief in the *Persian Empire*, yet will act Politician-like, according to Reason of State and Religion. Malice in its own shape is deformed, but masked with Prudence and Righteousness amuses the Vulgar. Wherefore he comes to *Affuerus* informing him in this manner: pray mark the Reasons attentively. (b) *Est populus, &c.* says he, *there is a People dispersed* (b) Esther 3.8. *through all the Provinces of thy Kingdom, separated one from another,* scattered here and there, inconsiderable, contemptible; doubtless at these expressions he drove by his first reason. 2. *Using new Laws and Ceremonies:* *Aman* might have known, that from the time of *Moses* taking the Law from God upon Mount *Sina*, to the eighty fifth year of the *Persian Monarchy*, when this was said, there had passed above a thousand years. Some I see will compute a thousand years as the minority of *new Laws and Ceremonies*, whereas their own Government is not the tenth part so Ancient. 3. Also *contemning the Kings Ordinances*, yet could not give one instance of any Disobedience. How should Innocency be accused, without Calumny? 4. *And thou knowest very well that it is not expedient* (mark the Political expedient) *for thy Kingdom, that they grow insolent by Liberty.* What Insolence, *Aman*, what Liberty, if they be permitted to Worship the Almighty, according to a Law written (c) *with the finger of God?* If you will live like a Libertine, do not pervert the People of God. Let your own wickedness suffice you, or else imitate those you envy. It is in vain to discourse the Point, where Passion blinds Reason. The conclusion is this: *Decree that they may perish, and I will pay ten thousand Talents into the Kings Treasury.* The ballance of Justice was cast with weight of Gold; *Affuerus* taking the Ring from his finger gives it to *Aman* that he might order the Destruction of harmless Israelites according as he judged expedient. For all this, let me advise *Aman*, that he make hast slowly. Things, it is true, are very well contrived, but the *Hebrews* are Innocent. Almighty God will disappoint the wicked in ungodly designs, (d) *There is no Wisdom, there is no Prudence, there is no Counsel against the Lord.* He may seem to sleep for a while, but in convenient time will rise up commanding the Winds and Sea. *Aman* blinded with Passion, in the Month of *Nisan* cast Lots: The Month

(c) Exod. 31.18.

(d) Prov. 21.10.

Month *Adar* happened to come out as a time of Revenge for no injury. Scribes are called, Letters written in the Kings name, Posts dispatched into all Provinces, a day prefixed, the Sangui-nary Edict hung up in *Susam* according to the Laws of the *Medes* and *Persians*, unalterable. The misinformed Prince and *Aman* were Feasting, the poor Jews in Tears and Weeping; Perchance using the words of trembling Disciples in this Mornings Gospel, *perimus, we perish!* But why are you fearful oh ye of little Faith? Remember there is still the same God, who protected your fore-fathers against the power of *Egypt*. Still the same who humbled your numerous Enemies. Confide then, expect his time, more Faith, less Fear. Innocency is its own armour, Religion the care of God. Go on with your Mortifications of Fasting, Prayers and Tears, Arms of the Church of God. By these *Aman* will find himself overthrown, *there is no Counsel against the Lord*. Whilst they are thus a little encouraged, things grow worse and worse. *Mardochæus* will not adore, *Aman* more frantic than ever; Gallows of fifty Cubits high are erected, no longer time of life is allotted the Jew than one short night; for this *Aman* is waiting in the Court, all things are now desperate! then I say confide the most in Divine Goodness, and observe the force of this passage.

(a) Esther 6. 1. That night the King passed without sleep; (a) to divert himself he ordered the Records and Cronicles to be brought before him. If he could have taken advice of some Christians now-a-days, they would have instructed him that there was more of diversion in Women or Wine than Histories. But the Heathen Prince to confound Christian Libertines called for the Chronicles. It is

(b) Cicer. lib. 2. true what (b) Cicero (c) Titus Livius and (d) Eusebius have noted, that Histories are not only profitable, but also pleasant; de Orat. yet none shall perswade me, that this alone was the cause of his Dec. reading. I am rather of opinion with (e) with Josephus, confirmed also by some Copies of the LXX. that this was an act of (d) Euseb. lib. 4. Divine Providence bringing to nothing the vast design of *Aman*, vit Constant. by a chance reading of a Book; to teach weak Mortals that contrivances against his Servants are insignificant. Almighty God (e) Joseph. de will try his Elect, as he did *Abraham*, but never leave them. It Antiq. Juda. is proper for him to act, when art of Man despairs. As you read in the same sixth Chapter, by that accidental want of sleep, the King reflects upon the Loyal Service of *Mardochæus*, discov-

vering the plot of *Begathan* and *Thares*; *Aman* is called in, who disappointed holds the Bridle to his contemned Adversary; in a word, that he might perfectly learn this Lesson, *there is no Counsel against the Lord*, within a few hours after, perhaps much about the same time he had contrived to have exalted *Mardochæus* in a different manner than *Assuerus* had done, he himself had the tryal of his own stately Gallows. Not unlike *Perillus* going before him almost three hundred years, who first experienced the Torment his wit had invented for others. Let me then argue thus: If Divine Providence could work such a change by a little want of sleep, by the chance reading of a Book, such a powerful Enemy disappointed, when all was given over for lost, *why are you fearful ob ye of little Faith?*

I wish unjust proceedings had been practised only by Heathens, not taken up by Christians. How many *Amans* have contrived against innocent Servants of God, yet thanks be to his goodness, for the most part disappointed. Let one example suffice. (a) *Ar-* (a) *Bozjus* *llo.2.*
cadius the Emperor being dead, *Stilico* perswades *Honorius* to exclude from the Crown the Lawful Heir, young *Theodosius*. Observe how easie he makes it for *Honorius* to unite the Empires. *Theodosius* the Prince is but eight years of Age, he is a Cipher. The four Sisters are fitter for Monasteries than the Court. *Pulcheria* who Governs, has more of Piety than Policy. *Isdegerdes* the *Persian* Tutor is at a great distance. *Stilico* ready with a Victorious Army to keep *Honorius* in the Throne. What more easie? They never reflected there was a Governing God, to whom it is no more difficult to create a World than produce a Plant, to defend a naked Child than to act by a powerful Army. Although Christians, at least called so, they would not consider that Gods Justice disappointed the wicked, his mercy protected the helpless, until they found it to their cost that there is no *Counsel against our Lord*. For soon after, *Rome* is taken, Ambitious *Honorius* forced to flie and live miserably at *Ravenna*, *Stilico* loseth his Factious Head, the young contemned *Theodosius* Reigning happily above forty years. Come therefore with me to this conclusion of my first part. If neither the Craft of *Stilico* against a Child, nor the power of *Aman* against *Mardochæus*, nor the whole Nation of the Jews against a few Apostles, could hinder the wicked from being disappointed in ungodly designs, *why are you fearful, ob ye of little Faith?*

You

You may take notice with me out of *Aristotle*, that the *Media* being intended for the end, the end is preferred by many degrees before the means. Although the Philosopher had not said it, light of Reason would have been a sufficient Author. Tedium Voyages are pleasant for hoped Riches; dangerous Wars tolerable for desired Peace; which obtained, the Soldier lays aside his Weapon, the Merchant lets his Ship rot in the Port. What I have said as to a disappointment of the wicked, is only the means to protect the Just in time of danger. Where it is not absolutely necessary to punish, Gods Patience tolerates perverse Souls in this World. Poor Creatures! that they may have something of their humor for a few years, who are to expect no more satisfaction for all Eternity. Yet when to protect his Servants the Wicked must be humbled, he exercises his Justice even in this life. I am troubled that I am forced to prove this Truth in a Catholic Auditory, which was taken for granted by Moral Heathens. (a) *Seneca* has writ a whole Book to defend the proceedings, as he calls them, of the Gods, speaking in the phrase of blind Gentility. Where he shews that the Wise or Just Man is dear to Heaven, which in a special manner protects him. If you will have a remarkable Instance, take it out of *Plutarch* in *Timoleon*. This Captain of the *Corinthians*, says my Author, famous for Military Discipline, much more for Moral Piety, invited by those of *Sicily* against divers Tyrants, the justice of the Cause and Valour prevailing, the People were restored to their former Liberty. When the vanquished enemies perceived *Timoleon* was not to be forced from the Island by gallantry, base Souls! they have recourse to Treachery. Two profligate Villains are suborned to Stab the Victorious Captain before the Altar. But the transcendent mercy of God, who in this Life rewards Moral Virtues of Heathens with Temporal Blessings, protected innocent *Timoleon* by a strange accident. For before Execution of the Treason, a By-stander gives one of the Conspirators a mortal wound, which laid him dead in the place. The other seeing his Companion fall, concluding the Plot discovered, flies to the Altar, craves Pardon with a promise to discover the practice. In the mean time, he who had committed the murther is brought back from flight, calling the Gods and *Timoleon* to witness, that he had but performed an Act of filial Duty in killing the Man who had

(a) *Seneca lib
de Providen.*

Barba-

Barbarously slain his Father. Here *Plutarch* enters upon a discourse of Fortune or Fate, according to the Opinion of *Platonists*, connecting divers and different causes to produce certain effects. In Christian terms I may deliver it thus. Although the Murther of that Father, had no reference to the Conspiracy against *Timoleon*, yet that had not been revenged if this had not hapned. That these persons at the same time, should be present, was Providence. That the Traitor should fall before he struck the Captain, was Providence. That the other by a mistake should lay open the Plot, was Providence. That *Timoleon* not mistrusting any thing, should escape in so great danger, was undoubted Providence. Let me apply this passage to my point with one *quere*. If God's Providence for Moral Piety did protect a Heathen, will it not for supernatural vertues defend a Christian? If Providence was careful of a Pagan Captain, will it not provide for a Catholic Prince? More Faith, less Fear. *Why are you fearful, oh ye of little Faith?*

Those who will take the pains of looking into History, or at least reflect attentively upon their own times, will find matter more than sufficient to contemplate the sweet Government of a gracious Deity, connecting divers causes to produce effects, worthy of his Mercy. That the same means designed for ruining the just, have for the most part proved the raising of them up. Limited capacity deserves not the name of a shadow following incomprehensible Wisdom. When the greatest Wits contrive against those, whom God intends to bless. (a) *He that sits in the Heavens shall laugh, and the Lord shall have them in derision.* The Storm may threaten, but the Ship will never sink. Wise *Boetius* gives the reason of this Doctrin. (b) *In the Kingdom of Providence, nothing is liable to chance.* In respect of second or created causes, we use the words, *Chance*, *Fortune*, *Accident*; yet the first increased cause, directly intends all things, or else knowingly permits them. Neither would his goodness suffer Evils in the World, except he knew how to draw good out of them. The wicked are Tolerated, that by their Persecution Just Men may deserve greater Crowns of Glory; or else that owning their Error, of Sinners they themselves may become Saints. Yet when Malice is so unreasonable, that it will not be satisfied except it build upon the ruin of innocent

(a) Psalm 2. 4

(b) Boer. lib. 4
de consol.

men, then Almighty God shews, it is not they, but he who Governs the World. It had been well for *Pharaoh* if he had made these reflections, he and his *Egyptians* had not been Entombed in the *Erithean* Sea. Give me leave to dilate my self upon a part of Holy Scripture well known to all. It proves my second Point to admiration.

When the time was expired of *Egyptian* servitude, our Lord sends *Moses* to *Pharaoh* with this command, *Let my People go to Sacrifice in the Desert.* To these Orders cruel *Pharaoh* was deaf, or if he heard, his ears were only open to those who counselled more severe usage. No more compassion, than could be expected from a heart of Stone: *induratum est, &c. the heart of Pharaoh was hardened.* He is punished with the ten Plagues you read at length in *Exodus*: (d) but *the perverse are hardly corrected,* It is a Miracle to work upon obstinate Souls. He had greater darkness in his understanding than those upon the Land of *Egypt*. The Rivers turned into Blood, made him more cruel. Hail and Storms fell upon a stony heart, *the heart of Pharaoh was hardened*, although the Magicians had told him (e) *this is the finger of God.* Yet for all his obstinacy, finding the first born dead throughout his Kingdom, Self-preservation was Eloquent, persuading him to dismiss the People of God; with a Political reserve as our Lord revealed to *Moses* in these terms

(f) *Exod. 14. 3. (f) Pharaoh will say, they are intangled in the Land, the Desert has shut them in, they cannot escape.* Hard hearted *Pharaoh!* be well advised. The God of the *Hebrews* not only Governs the World, but protects the Just, you have had sufficient proof already. If you still continue obstinate, he will free them by greater Prodigies. Submit at last, otherwise you will find the former Plagues to have been but Prologues of your Misery. What do I speak of Reason where there is Passion? right or wrong, *Pharaoh* will go on his own way. He joyns then his Chariots, six hundred, all the chosen of *Egypt*. Takes his expert and old Commanders, leading on the whole Army; makes hast, finds them Encamped, as he imagined, at the Sea-side. When the poor *Israelites* looking back, see behind them the Power of *Egypt*, before them the Red-sea, what can you expect but fear? *Were there no Sepulchres in Egypt* say the timorous Multitude? must you bring us hither to find them? it was for

(c) *Exod. 5. 1.*

(d) *Eccles. 1. 15.*

(e) *Exod. 8. 19.*

(f) *Exod. 14. 3.*

for this we importuned you *Moyses*, that we might (a) *Serve the Egyptians*. Servitude is much better than Death, if you be of a different Judgment, why did you not flye alone? *Moyses* (b) *The God of Pharaoh* interrupts them, ∴ saying, *do not fear*, as v. *Ibid. cap. 14.* if he would have repeated my Text, *why are you fearful, oh ye of little Faith?* More Faith, less Fear. You cannot be so forgetful, as to be Strangers to Gods Government. Although you will not remember just *Noe* in the Ark, nor *Lot* by an Angel brought out of *Sodom* ready to flame; at least recollect your selves in order to a few days lately past. You serve a God who the other day, could, and did punish a potent Monarch with little Flies, you have had already Elements fighting for you. In case *Pharaoh* harden still his heart, he shall know by greater wonders *who is the Lord*. Methinks I hear the *Hebrews* reply; *Moyses!* and do you not see in the Front a Sea, in the Rear a well ordered Camp, on each side Rocks and Deserts, yet not to fear? No no, for (c) *Our Lord will fight for you, and you shall hold your peace*, he fought before in his Creatures, now because the danger is great, he will fight himself. Now shall be fulfilled what he told you before (d) *The Egyptians shall know that I am the Lord*. They think to have well contrived, caball'd, brought their design to perfection, yet before it be long they shall throughly understand, whether it be the weak Creature or Omnipotent Creator that Governs the World.

The unhappy *Egyptians* now after their Travail thirsting after innocent blood, impatient of delays, come on apace. Wherefore *Moyses* is commanded to rise up, and stretch that hand, he then held up in prayer, upon the Sea. You might have seen the astonished Waves divide themselves, I will not dispute whether in twelve places, for the twelve Tribes, as the Rabbins hold, grounding their Opinion upon those words of the Psalmist, (e) *Who divided the Red Sea into Divisions: or into one large passage, as the Common teacheth with Theodoret*. A South wind according to *Pbilo*, or a strong East-wind as the *Chaldean Paraphrasis* will have it, dryes a bottom, the Sun had not seen for two thousand, five hundred and forty three years. The conducting Angel, with Pillar of Fire and Cloud, retires behind the Camp of *Israel* to guard it. All things are ready for a March. Enter the Sea then chearfully just Men. You

may walk more securely, than on the *terra firma* of Egypt. You own a Governing Providence, the Incredulous *Egyptians* will soon find it, to their cost of both Bodies and Souls. *Moyses* then in the midst of a Deluge like *Noe*, unconcerned leads on the Innocent; Obstinate Malitious *Pharaoh* blindly follows on, until the *Israelites* being on the other side, the *Egyptians* in the Channel, the Angel, says *Philo*, shews himself with a dreadful Countenance from the Pillar of Fire, overturning the Chariots, troubling their March, disordering the whole Host.

(c) Exod. 14.25. Which the before-insulting *Egyptians* perceiving, cry out with one voice: (a) *Fugiamus, let us fly from Israel, for the Lord fights for them against us.* It is true, we are many, they but few; we so well Armed that they may be called naked Adversaries, but what madness is it to stand, when *the Lord fights for them*. He is too potent an Adversary, therefore *let us fly from Israel, let us fly.* It is too late, *Pharaoh*, it is too late. (d) *Moyses!* says

(3) Ibid.ver.26. Almighty God, a second time, (b) *Stretch out thy hand upon the Sea, joyn again the Waters, confound them in the Waves, that they may know it is not they, but I who Govern the World. The Egyptians shall know that I am the Lord,* that I can, and will protect my just in greatest dangers. Accordingly it fell out, for the Chariots floating, the Carcasses cast upon the Shoar, *there remaining not so much as one Man of them* to bring the news of the overthrow into Egypt, with silent, though eloquent tongues, assured Posterity, that it's labour lost to oppose the Just. That it is vain and foolish for weak Man to contend against his Maker. That ignorant creatures may contrive together, building happiness in their imaginations, but at last will find the ruining hand of one who afterwards would declare his power in these words (d) *They shall build and I will throw down.*

Where he protects, Danger is Security. Walk justly therefore, Christian Souls before Almighty God; live according to the Doctrin of his Holy Church, then (e) *Trust in him and he will bring it to pass.*

The marks of the Egyptian Chariots, where they entred the Sea, remain faith (f) *Orosius* unto this day in the Sand and Shore; for a perpetual assurance to his Servants in greatest dangers, a Seal of his Divine Providence, a standing demonstration, that when the just are in like circumstances, oppressed by hard hearted *Pharaohs*, if there remained

s Verse 28.

d Mal. 1. 4

e Psal. 36. 5.

f Oros lib. 1.
cap. 10.

mained no other means to protect them, he would open again the Sea, and repeat the same Prodigie.

Mistake me not Catholics. I intend to apply this passage in a different manner than you expect. My study is to touch the heart, not to please the ear; I leave that to the Stage and those who follow the Stile. These Blessings I speak of, are reserved for just Men, not those (a) *who provoke God boldly.* ^{a Job 12. 6.} Impudent Sinners, a Scandal to the Holy Catholic Church, giving themselves over to (b) *a Reprobate Sense.* As I hope ^{b Rom. 1. 28.} most of this numerous Assembly are true *Israelites*, fearing our Lord, yet the liberty of this Age makes me fear there be some, that bearing the name of Catholics should more properly be styled Christian *Pharaohs.* Let me explicate my self. How often has the God of the *Hebrews*, our great God, if not by the mouth of *Moyses* or *Aaron*, at least by Preachers lawfully sent from him by his Church, commanded *dimitte populum*, *Let the People go*, none of mine, avoid dangerous conversation, if they will be lost, let them go alone; shut your ears to cruel friends counselling the ruin of your Soul, you know the precipice, keep off at a distance, & *induratum est*, &c. the heart of a Christian *Pharaoh* is hardened, will not submit to good advice, but hates the Physician, loves the mortal distemper. How often have you heard the voice of Divine internal inspirations admonishing *dimitte*, dismiss those idle fancies; Almighty God sees you, though never so private. Away with those Books coming out of the School of *Liberty*, to the Flames with them, lest they bring you where *Epicure* is, to the (c) ^{c Luc. 16. 28.} *place of Torment.* Practise what you believe. More in your life of the Catholic, less of the Heathen, & *induratum est*, &c. the heart of a Christian *Pharaoh* is hardened; in despite of Gods Holy Grace, will walk in the way of Liberty and Perdition. How often has conscience severely told you *dimitte* oftuer than *Pharaoh* was admonished by *Moyses*, *dismiss* unbecoming Passions, the Pagan would not entertain, have a horror ^{d Psal. 110. 10.} to take that blessed name in vain which (d) *is Holy and Terrible*; fewer of Lascivious Jests, which lose Souls in earnest; if you resolve to be lost, lose your selves alone; it is Diabolical Malice, to draw innocent Souls after you, Lucifer-like into Perdition (e) *Let all your wicked deeds suffice you.* But the ^{e Ezech. 44. 6.} Eternal Father may threaten, the Son of God beseech, the Holy

Holy Ghost inspire ; for all that, the heart of a Christian *Pharaoh* is hardened, will go on in its own way, saying in effect with that Reprobate ^a Who is the Lord that I should obey His Voice ? One knows *Bacchus* the God of Wine, another *Venus* the Goddess of Impurities, a third *Plutus* of Riches. *Mars* of Passion, *Mercury* of Craft, *Jupiter* of Adultery : are Peculiar Deitys Worshipped by Christian *Pharaohs*, whose Religion is Liberty ; as for the God of Sanctity Adored in a Holy Church ^b they know not the Lord ? So walking blindly on, Passion perverting Reason (a sad effect of Original sin) humouring Vice with pleasant thoughts of Gods Mercy, not thinking of rigorous Justice, which will take an account of

^c Mat. 12. 36. ^c every idle word, never suspecting like *Pharaoh*, the Sea so near at hand, they find themselves upon a sudden in the Waves, *viz.* cast upon a Bed, if Death expect so long, never to rise again. When with hands cold, eyes fixt, heart trembling, conscience frightening, they cry out, *fugiamus, &c.* let us flie, our *Lord fights against us*. Let us flie from pernicious friends, flie from Riches unjustly possest, flie from bruitish pleasures, flie from ill Education ; *The Lord fights against us*. We have been deceived by those we so much rely'd upon, our own Wisdom hath deluded us, within a few hours we must see the face of an angry Judg, hear a shameful examen of our Life, receive a Sentence not to be recalled according to our *Works*,

^d Mat. 16. 27. ^d not Faith alone, but according to our *Works* : for such a Tryal we are no ways prepared, therefore *fugiamus, Let us flie*, let us change, let us repent. Hold ! It is too late then perchance, it is too late ; ^e be not deceived, *God is not mocked*.

If such careless Souls as these, at that time be unfit for business of the World, how can they in a few moments, bring about the great concern of Salvation, which even St. Paul Laboured for his whole life ^f With fear and trembling ? I hope the best, yet dread the worst. They are overwhelmed with tears and pangs of death, passing I fear from a Sea of grief and despair, to an Ocean of Fire for all Eternity, because when time was, they would not mollifie their hearts. Attend therefore to the advice of Royal *David*

^g Psal. 94. 8. if you will be secure at that dreadful hour, ^g to day if you shall hear his voice harden not your hearts. Let pious Resolution effect

^a Exod. 5. 2.

^b Ibid.

^c Gal. 6. 7.

^d Phil. 2. 12.

^g Psal. 94. 8.

effect a change of Life, a reformation of Manners. Faith alone will not do the work, ^a *the Devils also believe and tremble.* ^{a Epist. Jacob.}
 Pass from Liberty to Sanctity, that deserves the name of Reformation. Express your gratitude to Almighty God for the favour we own this day, with virtuous actions, not empty words, this is the best way to keep a day of *Thanksgiving*. Otherwise it may be said of us, what our offended Redeemer exprobated to the dissembling Jews, who had in their Mouths at every third word the *Lord*, and the *Lord*: ^b *This* ^{b Matth. 15. 8.}
People honoureth me with their lips, but their heart is far from me.
 Let Tongue and heart, Words and Actions center in Justice, then ^c *ask and it shall be given you,* which is my third point. ^{c Luc. 11. 9.}

I am doubting whether or no, I should bring you a passage out of *Daniel* the 13th. for I seem to hear some of the Learned whisper, that the Chapter is not Canonical, nor in the English Bible. Will you have my answer? The English Bible as Translated is no Rule to me. New Opinions will have new Canons of Scripture. You may observe all along, that I make no use of it, except in my conclusion. I follow an Edition, which had Authority and Credit in the Church of God, above a thousand years ^d before the English Translator gave himself a trouble had been better saved. ^e Saint Ignatius M.
^f Tertullian ^g Saint Cyprian ^h Saint Chrysostom ⁱ Saint Ambrose ^k Saint Augustine, who cite this 13th. Chapter of *Daniel*, as they do any other part of the Word of God, are of more Authority with me, than the English Translator. It is defined to be Canonical, by the General Council of *Trent*. In case every Nation may turn out of Holy Scripture what they please, then so many Kingdoms so many Canons of Scripture. ^m Rufinus adds, that the History of *Susanna*, was read in Churches by order of the Apostles, as an Example of Chastity: peradventure now left out, not to restrain liberty. Those who will not believe it Scripture, let them hear it at ³⁴³⁸ least as a History, out of no less an Author than *Theodosian*.

The Chaste *Susanna* finding her self in great perplexity on every side, urged by two Libertines of Judges, Sons of ⁿ *Chanaan* not of *Juda*, who proposed to her Sin or Death; sending a sigh towards Heaven she came to this noble resolution. If I do it, *Death is to me*, (to the Saint Sin is like Death) and if

^d *Vulgata Edit.*
^e *Epist ad Mignes.*

^f *de Coron.*

Militis.

^g *Lib. 1.*
^h *Epist. 8. &c 40.*

^h *Homil de Susanna.*

ⁱ *Lib. 1. Offic.*
^{cap. 18.}

^k *Tract. 36. in Joan. & Serm.*

^{118.}

^l *Ser. 4.*

^m *Apud Salian ad Ann. Mund.*

ⁿ *Dan. 13. 56.*

^a Verse 23.

if I do not consent, I shall not escape your hands, ^a Sed melius est mihi, &c. It is better for me without the Act, to fall into your hands, than to sin in the sight of our Lord. Great Soul of Susanna! that Christians were of your Principle, rather to displease the dearest friend in nature, and smile on Death it self, than sin in the sight of our Lord. The Process is drawn up, a formal Tryal passes, the Judges as good as their wicked word, appearing Witnesses. The unthinking Mobile gave too much credit to Sanctified looks of Hypocrite Ancients, who likewise by their words pretended nothing but zeal, and the honour of the Lord. So no humane means remaining to discover the Knavery, Chaste Susanna is condemned by Luxurious Judges, and led to the place of Execution. You see, smooth Tryals have long ago condemned the Innocent. She

^b Ibid. Ver. 35.

armed with Innocency and Confidence in her Creator, ^b weeping, looked up to Heaven. She knew where to Petition, where her Prayers would be heard. The words were few she spake by the way, so that it will be less trouble for you to hear them.

^c Ver. 42. &c. 43.

^c "b Eternal God! who art the knower of all hidden things before they come to pass, thou knowest that they have born false witness against me, and behold I die, whereas I have done none of these things, which these Men have maliciously forged against me. This said, she is silent. She thought it a superfluous demand to ask freedom from Death. She had it upon holy

^d Gen. 4. 10.

Record, that the blood of just Abel ^d had a voice so strong, that from the Earth it was heard in Heaven, and why not as well the tears of innocent Susanna, ready to speak louder with her blood if those were not sufficient? The credulous Jews, by a mistaken zeal not according to knowledg, prepare themselves to stone the supposed Adulteress, she standing securer than the wicked accusers whose Conscience made them tremble, lest Almighty God should cast upon her a merciful eye as she looked toward Heaven. Their fear proved not groundless,

^e 2 Cor. 1. 3.

it pleasing ^e the Father of Merties, the God of all Comfort, to hear the voice of Tears, and grant the petition of a confiding heart. ^f The Lord heard her voice of sighs only and groans, He raiseth up the Spirit of Daniel, a youth then but twelve years old, according to ^g S. Augustin, who stops the Execution, convinces the wicked of Perjury, She saved, they stoned, all magni-

^f Ver. 44^g Serm. 242.
de temp.

magifying God for granting a favour they had not heard her ask for, yet according to his promise b It shall come to pass b Isa. 65. 24 before they call, I will answer. Let me then discourse thus.

If Susanna doubted not to obtain the Petition she only asked with her eyes and heart; I see no reason why a true believer may not expect to be heard when he supplicates with Vows, Prayers and Tears: Especially Christ having promised, c whatsoever you shall ask praying, believe that you shall receive, and they shall come unto you, although it were, as you have in the same place, the removing of a Mountain. If Susanna concluded Mercy due to Innocency, hoping sooner or later, that she should be freed; I cannot understand why the confiding Faithful accused unjustly with her, may not cast an eye towards Heaven, expecting when it best pleaseth Gods goodness to have their prayers heard by him who has solemnly promised a whatsoever you shall ask in my name, that will I do. If d Joan. 14. 13. lastly, the private prayer of Susanna was so Eloquent; I cannot conceive but that the pious Petition of a numerous Congregation will be more efficacious; the Son of God whom we are to believe, if we be Christians, having told us e where there be two or three gathered in my name, I am in the midst of them. Reflect, who has made these Promises, oh ye of little Faith! It is he, who hath said f I am the Lord, I change not. f Mal. 3. 6. His word stands still in force, he doth not repent himself, like Man, of liberal Promises. Petition then, confide, yet leave it to his paternal care, to judge whether what we ask for, be better granted or refused. If we expect to obtain what we demand, when, and in what measure, we then take upon us to Govern the World. Leave that to infinite Power and Mercy, He will either grant what we petition for, or else as S. Bernard teaches g something better.

I will undeceive you in one material point. The reason why oftentimes we do not obtain the like Favour from Heaven, is because in our afflictions we look not upward with Susanna, making our petitions h to be known with God; but more like those of whom Royal David i they have set their eyes i Plal. 16. 11. to bend them upon the Earth. We place our hopes in Riches, our happiness in base pleasures. We trust too much in Man, never like Susanna in affliction weeping look up to Heaven. We might be called Egyptians, who seldom k says Seneca lift up k Lib. 4. Natur. quest.

their eyes, not expecting Rain or Dew from above, but cast them upon the River *Nilus* from whence they expect overflowing and Fertility. In like manner we place our hopes in toys, and trifles, leaning upon a Reed, that is, confiding in the power of Man; and Almighty God to let us know that he alone Governs all things, makes us understand that he spake not in vain ^a *Cursed be the Man that trusteth in Man, and maketh Flesh his Arm,* not casting our care, or as others Translate out of the Chaldean Paraphrasis, ^b our burden upon our Lord. With our own strength, or with the help of weak Man, we think to bear our burdens, so deservedly find our selves fainting under them. Whereas had we but given ear to the Divine Invitation of him who says ^c *come ye to me all that labour, and are burdened,* he would have refreshed, comforted us, granted according to his Promise our Petition. My reason is this.

I do not understand, how any person of sound Faith, or solid Judgment can Imagine; that he who is called, and is our heavenly Father, should provide better for stupid brutes, than Man made to his own likeness. Pray observe; all other creatures attain their end, and are provided for, without so much as asking. The Fishes swim in pleasure, the Fowls of the Air never find want, the Brutes have their Prey at hand, and must poor Man for whom all these were Created be left desolate, petitioning without being heard? No, although Faith did not give me light, Reason would satisfie me to the contrary. ^d *He that gives to the Beasts their Food, and to the young Ravens that call upon him,*

cannot be unmindful of rational creatures, or reject the just Petition of his Servants. ^e Authors agree, both Sacred and Prophane, that the Raven leaves her

young ones for some time, the reason is not exprest by the Psalmist; and the goodness of God, which neglects not the meanest of his creatures, feeds them for that interim, with dew or flies, until the old ones take the care upon themselves. This then hath always appeared to me a demonstration; He who grants the request of *young Ravens that call upon him,* cannot deny the Petition of a Catholick Congregation, confiding in him. If you ever took notice, the Argument I now mentioned, is the same which Increased Wisdom makes use of, to encourage us, called by the Schools *à minore ad majus.* Behold

^a Jer. 17. 5.

^b Psal. 16. 11.

^c Mat. 11. 28.

^d Psal. 146. 9. *He that gives to the Beasts their Food, and to the young Ravens that call upon him,*

^e Chrysost. bom. in Eliam. Iji-dorus. Authors agree, both Sacred and Prophane, that the Raven leaves her young ones for some time, the reason is not exprest by the Psalmist; and the goodness of God, which neglects not the meanest of his creatures, feeds them for that interim, with dew or flies, until the old ones take the care upon themselves.

This then hath always appeared to me a demonstration; He who grants the request of *young Ravens that call upon him,* cannot deny the Petition of a Catholick Congregation, confiding in him. If you ever took notice, the Argument I now mentioned, is the same which Increased Wisdom makes use of, to encourage us, called by the Schools *à minore ad majus.* Behold

Hold, says the Son of God, the Fowls of the Air, they sow not neither do they reap, yet always in plenty; because your Heavenly Father feeds them, and ^a are not you much better than ^a Mat. 6. 26. *they?* Consider the Lillies of the Field, so well cloathed, that Solomon in all his Glory was not arrayed as one of these; how much more will he have care of you, *oh ye of little Faith?* as if he would have said; what comparison betwixt a Bird of the Air, and Man my own likeness? betwixt a fading Lillie, and an Immortal Soul? If then I provide for ^b the grafts of the field, can ^b Ibid. ver. 30. you imagine, that I will not grant the Petition of my Servants upon their knees in Supplication? More Faith less Fear, *Why are you fearful, oh ye of little Faith?*

Where innocency and Prayer goes hand in hand, although a Deluge come on, Just Noe Petitions and ^c finds Grace in the ^c Gen. 6. 8. eyes of our Lord. When the rest perish, there is an Ark for him. If Fire and Brimstone, by a Deluge of a contrary Element, destroys the Pentapolis, innocent Abraham prays ^d Lord, ^d Gen. 18. 25. let it be far from thee, &c. and the request is granted, an Angel taking just Lot by the hand, for whom he prayed, placeth out of danger. If hungry Lions be prepared to devour guiltless Daniel, he sits securely in the Den ^e because Innocency was ^e Dan. 6. 22. found in him. Let the Furnace of Babylon rage with Flames ^f Seven times more than it was accustomed, yet the three innocent Israelites, with fervor of prayer conquer heat of fire. Christian Auditors! never admire at these wonders. Almighty God Governs the World, whose ^g eyes are upon the Just, ^g Psal. 33. 16. and his ears are open to their Prayers. No sooner does he see, than He hears the Prayer. When the Petition is for His Honour and Glory, profitable likewise to the suppliant, He grants it. It was for this reason ^h Josephus thought fit to acquaint future Ages, that the Veil before the Ark of God, was wrought or painted all over with eyes; to teach us, that the Deity there adored in the ⁱ Mercy-seat under the wings ⁱ Exod. 25. 18. of Cherubims, had more eyes to consider our affliction, to compassionate our misery, to grant our just Petition, than were painted in that large Veil. I will but give you one example, having been too long already, shewing with how much Reason those eyes were wrought in the Veil before the Ark of God, because it is very proper for this present Solemnity.

^a Sam. lib. i.c. i. *Anna*, as you read in the beginning of ^a *Samuel* being Barren, was upon that account sorely afflicted by her adversary *Phenenna*; and which was worse the anniversary of this Reproach, was kept yearly when they went to Worship, and Sacrifice to the Lord of Hosts in *Silo*. I might say, oftner laughing her to scorn, because *Samuel* tells me that ^b *She provoked sore*. Perchance telling her by way of Derision, that her Posterity was soon provided for, none being to succeed her; that she might lay aside all thoughts of Children upon a double account; because Barren, and advanced in years; that this was a punishment from the Lord for some offences not to be forgiven. *Phenenna* thought it little to afflict her, except she did insult. Poor *Anna* weeps, takes no meat, grieves in silence, What comfort could she expect, except from him ^c *Who makes the Barren Woman dwell in a House, a joyful Mother of Children*. He had given a Son to ^d *Sarah*, although both Old and Barren. *Isaac* this Child had the misfortune, if I may call it so, in his Choice with his Father *Abraham*, *Rebecca* likewise being Bar-
^e Gen. 25. 21. ren, but he entreated the Lord for her ^c *and she Conceived*. She had read how *Lia* (like scoffing *Phenenna*) contemned
^f Gen. 30. 23. fair *Rachel*, because without Children, yet at last ^f the Lord *had taken away her Reproach*. Three Barren Mothers, had obtained by prayer three Sons, no less Men than Patriarchs; why may not then, thinks she, the Petition of afflicted *Anna* find mercy? wherefore with hopes, yet heavy heart, she rises up, prostrates her self in *Silo* before the Ark of God, before that Veil of eyes, praying to the Lord of Hosts with Vows and Tears (Eloquent Orators in Misery) that he would look upon the affliction of his Handmaid, and not forget a poor Supplicant, but give unto his Servant a Male Child, whom she Vowed unto him all the days of his life. She resolved to obtain her request,
^g Sam. 1. 1. 12. therefore ^g *multiplied Prayers before our Lord*. Prayer is of strange force, but Perseverance crowns all. Could the tender heart of infinite goodness, so compassionate, when he sees his
^b Apoc. 7. 17. Servants weep, that he himself ^b *will wipe away all tears from their eyes*, reject the Petition of confiding *Anna*? No, as I told you, when Sanctity and Prayer Address, Heaven is liberal of its favours. Go in peace says *Heli*, and the God of *Israel* grant thee thy Petition. Which being both Prophecy and Prayer, she returned,

returned, conceived, brought forth great *Samuel*, so called because she ^a had asked him of the Lord. The third year after ^a Verse 20. according to St. *Cyril*, *Theodore*, and *Cajetan*, she returns cheerfully into *Silo*, with joy in her heart, smiles in her countenance, little *Samuel* in her hand. She tells the High-Priest, with an accent different from that she used three years before, *I am the Woman who stood by thee here praying*, do you see this little youth? *pro pueri isto rogavi b* for this Child I prayed, ^b Ibid. verf. 27; and the Lord has given me my Petition. Not being able to speak much more, partly transported with joy before the face of her great God, in the same place where she had found so much mercy; partly her heart tending to see little *Samuel* run from her with a Smile towards the Ark of his Creator; She breaks forth into her Seraphical Canticle, *My heart rejoiceth in the Lord*, my tongue is ignorant, heart only Eloquent ^c *My heart rejoiceth in the Lord.*

Christian Souls, Loyal hearts! you understand the application without more words. I dare not express myself, lest I break off abruptly, tenderness betraying my weakness. How many unworthy Subjects, professed Enemies to the Nations happiness, have insulted, that although her Sacred Majesty was not Barren, yet there were no more hopes of Children? This not yearly, but daily, worse than *Pbenenna*. As if nothing could make them happy, except the want of a Royal Prince to three flourishing Kingdoms. Whilst Loyal hearts, with confidence, prayers and tears, *poured forth their Souls in the sight of our Lord*, beseeching out of a multitude of Sorrow, that he would look upon the afflictions of his Servants, and grant a Male Child, lest Strangers at last should come to Govern us. These pious Subjects would not rise from their knees, but multiplied prayers, until internal hope had assured them in this manner. *Go in peace, wipe your tears*, our Lord will grant the Petition. He will give a *Samuel*, a Blessing to the Nation, because you have asked him of the Lord. The happiness hath been deferred thus long, that you might know who was the bestower. He cannot but have favours in store, more than ordinary, for such Virtuous Persons as Govern. Therefore go in peace, the Request is granted. Who knows, but as *Anna* had three Sons after *Samuel*, so their Sacred Majesties will

^c Sam. 1. cap.
2. 1.

a Luc. 1. 66.

will find the like favour from Heaven? at least know this, that Children given by Almighty God have been the Glory of their Age, no less Men, than *Isaac, Jacob, Joseph, and Samuel*. Ask then your self the question, and fall into tears ^a *quis putas, &c.* who think you *this Child will be?* perchance like another *Baptist*, of whom these words were spoken, to *prepare the way of our Lord*, and unite the hearts of Subjects in Peace and Charity.

Upon this account we are met this morning with tears in our eyes, if not the third year after the birth of the Child, at least the third year of a happy Reign; bringing out by broken Syllables, *pro puero isto, &c.* for *this Child I did pray, and the Lord hath granted my Petition*, my heart rejoiceth in the Lord. Little happiness can express it self, great joy stands astonished, *my heart rejoiceth in the Lord*. You Cherubims and Seraphims, who incessantly cry, *Holy, Holy, Holy*, before the Throne of this thrice Merciful Lord, perform our parts in this great day of *Thanksgiving*. At least supply my place for a few moments, whilst I let fall some tears of joy.

The Conclusion.

b Psal. 115. 6. R Oyal *David* Prince and Prophet in Extasie of mind, comparing the Heathen Idols to the living God, breaks forth into these expressions. ^b *They have ears but they hear not;* it is foolery to address Petitions. *They have mouths but they speak not;* never expect an answer from them. *They have eyes, but they see not;* deluded Gentility! in vain you present your selves before them, becoming stupid as the Stocks and Stones you adore. Stay at home except you leave behind you common Reason. So vilifying them even to derision, yet far short of what they deserved, he thinks it fit to solve the *Quere* of the Heathen, *Where is now their God?* where is the God of *David?* *Our God*, says the Royal Prophet, raising his thoughts and style, *Our God is in the Heavens, he hath done whatsoever he pleaseth.* He hath commanded Rivers to run back, opened Seas; Turned night into day with a Pillar of Fire, stopped the Sun; Showred Manna from Heaven, brought Fountains from dry

dry Rocks. He hath made the Idols of *Egypt* tremble, disappointed the wicked, protected the Just, *he hath done whatsoever he pleaseth*, in a word, he Governs the World. Give me now leave according to promise, to draw from hence a consequence of Church-Infallibility, which is a point well worth your consideration.

Hath this God of Heaven *done whatsoever he pleaseth*, and hath it not pleased him to keep his Holy Church from Errors? He Governs all things Infallibly, and not Govern his Church Infallibly? takes to heart whatsoever else, only unconcerned for Religion? It hath always seemed to me a paradox. He must send then it seems Prophets in all Ages, as Infallible Teachers, to the Jewish Church which was to Crucifie him, and deny Infallible Teachers to the Catholick Church for which he was Crucified! The negative destroys both the Faith of a Christian, and the Reason of a Man. If ever Infallible assistance be necessary, it is in Founding and Governing a Church, that Souls may be secure in Faith, knowing certainly what to rely on, not like ignorant Children ^a *tossed to and fro* ^{a Ephes. 4. 14.} *and carried about with every wind of Doctrin, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive.* Those who deny this Infallible Government, lay Christ asleep indeed not to awake untill the Ship be sunk, when all may more justly cry out than the Apostles, *perimus, we perish!* having no certain means to find out Soul-saving Faith. It cannot be expected that where Honour and Interest, tyes knowing Leaders of Error (I wish the Epitheton be improper) to their perswasion; that they will inform the unthinking Multitude of their being out of the Church of God. All will pretend Scripture, all be in the right, even *Arius*, who denied Christ to be God, and *Macedonius* taking Divinity (as much as lay in his power) from the Holy Ghost. How did they defend such Heretical Blasphemies? by this Principle: Destroy Gods Government, away with Infallibility, then every one has the same priviledge of Interpreting Scripture, and why not *Arians* and *Macedonians* in the right, as well as an ancient Church? They laughed at the Councils of *Nice* and *Constantinople* as fallible Judges, and told the Fathers that they understood Holy Scripture better than themselves, This way of proceeding, if I mistake not.

not, is to make him who doth *whatsoever he pleaseth* like those, of whom *David* says, have eyes but cannot see, ears but cannot hear, hands but cannot help. It is a contradiction of terms to me, a Church Governed by God, but not Governed infallibly. It must be said that our Lord notwithstanding the infinite value of his bitter Passion either could not, or would not settle this Infallible Government, if we say he could not, we rob him of his Omnipotency; if we say he would not, we destroy his goodness; it being a requisite so necessary that Souls might certainly know they were of the Church of God. Yet more, if we say he did not *de facto* make his Church Infallible, we return him a well worded lie to his clear promises. Take notice how I prove it.

The Infinite wisdom of a merciful Redeemer, to whom future things were present in the indivisibility of Eternity, looking upon restless fancies of Libertines, that interpret all according to the Rule of Sense, and unsettled humors of Mortals always given to change; was pleased out of gracious Providence, to settle such a Church-Government, as none might be lost, excepting those who obstinately would perish, fulfilling in themselves that of the Prophet ^a *Oh Israel thou hast destroyed thy self.* In order to which, being to leave the World, he establisheth his Church, makes *Peter* the visible Head, repeating thrice, that there might be no mistake ^b *feed my Lambs, feed my Sheep.* This was done says S. Jerome ^c that a Head being appointed, occasion of Schism might be taken away: a Head of irrefragable Authority, the same Christ having efficaciously prayed ^d that his Faith should *not fail.* Then Successors after him even until our times, visible in all Ages as you read in History, like a well descended Monarchy, clearly pointing out which was the Church of God. He left General Councils in greatest doubts to resolve difficulties, by whose Authority new upstarts have been condemned ever since the Apostles said ^e *It seemed good to the Holy Ghost and to us,* unto the last definition of the oecumenical Council of Trent. Consent of different Nations confirmed this Government; no Century without evident Miracles, to the end that in private every ones Conscience might reproach them, although in publick they would not own it, by not submitting to such a Church, *oh Israel thou hast destroyed thy self.* Yet more; Infallible assistance being so necessary

^a Hos. 13. 9.

^b Joan. 21. 15.
16, 17.

^c Hier. lib. 1.
cont. Jovin.

^d Luc. 22. 32.

^e Act. 15. 28.

cessary for Souls security, his Promises are so express, that the blindness is incurable where they are not seen. He hath assured us upon the Word of a God, he will build such a Church that ^b *the Gates of Hell shall not prevail against it.* Interpreters ^b Mat. 16. 18. will tell you, that by the Gates of Hell is meant Heresie and Errors; thanks then to Divine Providence for this Promise, the Church shall not fall away by Errors, it stands upon an unshaken Rock, its Government is infallible, *Hell shall never prevail against it.* Now, what doe many of this Age say to the Promise? This in effect; although Christ promised they should not prevail, yet we say they *did prevail* for a thousand years, bold words! I will not say, Blasphemy. Again, the last words, according to St. Matthew, our Saviour spake to his Church, were these. ^c *Loe I am with you always even to the end of the World.* The Blessed Apostles were not to abide on Earth *always*, nor to the consummation of the World; let my poor Soul see the face of that God, which they have contemplated these sixteen Ages. The Promise then is made unto his Holy Catholic Church to *the end of the World*, upon that account Infallible. Where Eternal truth is present, there can be no Error; if he be with us ^d *who can be against us.* Yet notwithstanding this assurance (can I speak it without tears?) how many deluded Souls, to make way for their own Opinions (the World is not yet so dull, as not to see the reason of denying Infallible Authority) for if it be granted, then those that dissent, are infallibly in Errors, so down with Church-Authority, Fancy hath no place as long as this stands) to make way I say for their own private Opinions, affirm boldly that the Visible Church fell into Idolatry, for a thousand years, some say eleven hundred, others find this *Mystery of Iniquity* near unto the Apostles times. Where there is Error there is Division ^e *neither so does their witness agree together* appearing another time against him. For it is a note worth observation, that those who with so much Reading and Writing, endeavour to shew Contradictions and Errors in approved General Councils, appear against Christ and make it their study to demonstrate, that he promised one thing and performed another. Can Christian understanding connect together; Christ always with his Church, yet his Church in gross Idolatry more than

two parts of three of the time, since his blessed Passion? So long a time it is granted, no such Churches were visible, as are now in fashion; So Christ must either be unchurched, or his Church in Errors contrary to his promise, for a thousand years, It being Childishness to hold another Church distinct, no body knowing when or where it was.

If ever any Article of our Faith was inculcated, 'twas this of unerring Assistance, of Infallible Government. One would think the Son of God might deserve credit in this point against all seeming difficulties. Yet if what he hath said be not suffi-

^a Joan. 14. 16. cient ^a *I will (saith he) ask the Father, and he will give you another Comforter.* Well then, surely now his Church cannot fall into Idolatry. For the Father sends the Spirit of Truth,

^b Joan. 16. 13. the Son is always present, the Holy Ghost ^b *guides into all truth,* and to obviate pretences of this or that Age, of purer times, or times of Ignorance, we are plainly told that he will teach his Church all truths in all times ^c *He will teach you all things*

^c Joan. 14.26,16 and that *he will abide with you for ever.* Yet for all this, must it be said (give me leave to speak freely, I made a promise for the Salvation of Souls not to be nice) must it be said, let the Son of God be present as he promised, the Holy Ghost guide into all truth; for all that, the visible Church was led into Idolatry for a thousand years and upwards. Bold words! I will not say, Blasphemy. The Holy Ghost leads the Church, and for a thousand years (I speak according to their own confession) it was led into abominations of Masses, Saints and Pictures. An expert Pilot can Govern his Ship in greatest Storms, a skilful Commander can bring off a yielding Army Victorious, and one God three Persons cannot preserve, although they promise as much, their Church from Error, but must crave assistance from the helping hand of simple Man to reform their Government.

Poor Christianity! that under a specious Title destroys Religion, and opens a Gate to Liberty. This truth must not be understood, that if there be a Governing God (none but Atheists will deny it, with whom I do not discourse at present) he will, in a particular manner, preserve his Church from Errors and fulfil his Word. However, let us suppose contrary to Faith and Reason, that Promises and Providence, make not the

the Church of God Infallible? what advantage is there by the concession? why this; that Jew or Turk may be in the right way as well as the Christian, the *Talmud* or *Alcoran* as Canonical as the Bible. The famous saying of Divine S. *Augustin*, once a *Manichean* Heretic is known to all, I need not cite the place ^a *Evangelio non crederem, &c. I would not believe the Gospel unless the Authority of the Church moved me to it.* So that if this Infallible Church-Authority be taken away, what can a Christian say for *Matthew* more than a Turk will say for *Mahomet*? If you tell him of the wonders of *Moyses*, he will relate more of *Mahomet*, and there will be no such thing as the Word of God. If all may err, who knows that possibility has not passed into Act? If matters of Religion goe by guessing without an Infallible guide, then all opinions will be in the right; for you can never satisfie the Jew or Turk, that they have not as good a fancy as the Christian. Poor Christianity! that unadvisedly by inconsiderate Passion, takes direct measures to turn Religion out of the World. The Bible is put into every ones hand, let them read and Interpret as fancy leads, bring out what Opinion they please, every ones private Spirit is unto them a Holy Ghost. They never reflect, that any one person might start up and Preach a new Religion never thought on the day before, by keeping close to this Principle: there is no Infallible Interpreter of Holy Scripture, therefore I alone may hit on the right sense, although the whole World be of a different Judgment.

^a Cont. Epist.
Fund. cap. 5.

I have often admired how it comes to pass, that those who with so much heat, nay rancour, oppose an Ancient, Universal, United, Visible Church, owned Infallible by the greatest part of the Christian World, whereas every other Sect and Opinion hold themselves fallible; how it comes to pass I say, that they have not fearful apprehensions of being in the way to Perdition, whilst they might with too great reason discourse in this manner. My Soul! less Passion, a little more Consideration. Why do you adhere so obstinately to your fallible Opinion, as if it were Infallible? Why so much blind credit to those, you judge may err as well as your self? there is much noise of *the word of God*, which is an old story of all condemned Heretics for these sixteen hundred years; all pre-

tend to follow the Word of God, but most follow their own fancies. Who knows but that you are in the State of an unbaptized Heathen? Christ having said if he neglect ^a to bear

^a Matth. 18.17. *the Church, let him be unto thee as a Heathen.* Wherefore less

Passion of a Heathen, more Consideration of a Christian For

all your pretended zeal, may be, like *Saul* you persecute

^b Luc. 10.16. Christ in his Members, at least despise him, because you de-

spise his Holy Church ^b *he that despiseth you despiseth me.* My

Soul reflect, your Church is fallible; examine, for it is worth

your pains, whether you be right or wrong. If you find

your self in an Error, you are not the first deceived by the

mark of Godliness and Righteousness. If you make a Reli-

gious change to an Infallible Church, you follow but the exam-

ple of great S. *Augustin* and thousands before you, who ill

brought up, have ended better. Lastly, remember my Soul,

think well on it, that all Opinions will not do the work. There

^c Ephes. 4.5. is ^c but one Lord, one Faith, those that have not this one Faith,

will never enjoy that one Lord. Let Libertines cry out, as long

as they please want of Charity, you will find it too true what

^d Marc. 16.16. Christ hath said ^d *He that Believeth not shall be Damned.* Connect by a serious thought without Passion, this Sentence of

Christ our Lord with that of Saint Paul, one Faith and *he that believeth not shall be damned*, then go and accuse the Son

of God, and Doctor of the Gentiles for want of Charity, be-

cause they will not give leave for every libertine to follow

Luxurious Sense and Fancy. It is not enough my Soul to be-

lieve this or that Article, all must be kept ^e whole and undefiled,

otherwise says S. Athanasius (one who likewise wants Charity)

without doubt you perish everlastingily. Less Passion then, more

Consideration! for you are treating about Eternal Happiness,

or Misery. You own your Church Fallible; and in this, great

part of the World is of your Opinion, affirming besides, that

it is (not to say worse) Erroneous. Secure your self in this

Shipwreck, by having recourse to the Rock, against which

the Gates of Hell shall never prevail. It will be no excuse be-

fore the Judgment-Seat, to say I was brought up so, or return

an answer the Heathen Orator laughed at ^f *non putavi* I did

^e Athan. in
Symb.

^f Cicero.

Soul)

Soul) to your face, that Conscience often called on you for a change, and told you in plain terms that you were in a dangerous State, both as to Faith and Manners ; yet you would not come to any resolution for temporal worldly fears, less to be excused than the trembling Apostles in the Storm. Whilst then you have time, secure your self against the day of Tribulation. A little resolution , more Faith, less Fear. *Why are you Fearful?* lest by a change you become the subject of discourse or laughed at ? If you cannot endure the smiles of a fellow-creature, how will you abide the frowns of a Judging Creator ? *Why are you fearful?* lest you displease a Parent, Friend, or Relation ? Unworthy Son to a Heavenly Father ! and do you not blush, casting an eye towards him who has said,

^a *He that loves Father and Mother more than me, is not worthy of me.* ^a Mat. 10. 37.

Why then are you fearful? lest you hazard temporals ? this dreadful burden of Riches, sinks Souls down without Redemption ; it is a Miracle if they be saved, Christ hath told you as much : ^b *It is easier for a Camel to pass through the eye of a needle, than for a Rich Man to enter into the Kingdom of God,* ^b Mat. 19. 24 because like the Jews they fear to lose temporals, and have no thoughts of their Soul, so after a short life they lose both. Tell me then at last *why are you fearful?* is it not because Times will change? Yes, yes, there is the cunning Policy of losing your self. They will change no doubt of it, but to the better. Let Almighty God Govern the World and his Church, the Eternal Father will order Times and Seasons ^c *which he hath put in his own power.* ^c Act. 1. 7. In the *Interim* you act very discreetly, who for fear of Times never to come, incur a miserable Eternity never to pass. In fine my Soul, be not ashamed to change, although otherwise brought up. Make no use of an Argument which shelters the Jew or Heathen. The one Offers Incense to *Jupiter* because brought up so, the other Blasphemeth Christ and his Religion because brought up so. Our Noble Prince was not of this Principle, who notwithstanding the misfortune of his Education, reconciled himself to the Holy Catholic Church, even with the hazard of losing his Dominions. What were three Kingdoms, to the loss of one Immortal Soul ? He would have laid down cheerfully three Temporal Crowns, before

fore the Throne of the Blessed *Trinity*, for one Eternal Crown of Glory. For this Heroical Act, no question is to be made but the King of Kings will fulfil in his Sacred Person, the three parts of this tedious Discourse. He will grant him his humble Petitions, he will protect *James the Just*, if he has any Enemies (I trust there are none) he will disappoint them. I wish to God, let me speak in the Phrase of S. *Ambrose to Theodosius* alledging the frailty of *David*, ^a you that have followed him erring, would follow him also repenting.

^a In vita Amb.

^b *Praf. Sand.*
Serm. Angl.

I will not rail against the absent as is in use with many, Triumphing bravely without an Adversary. I know some are present whom this last part doth concern, otherwise I had been silent. For as to those that do not hear me, making it their study to beat down a Belief of our Ancestors, held Orthodox for the space of ^b nine hundred years; that is, since the Conversion of our Nation from Idolatry, what can I say better, than repeat the Lesson my Lord and Master hath taught me from the Cross? When looking down upon the insulting multitude, he sees some who had dragged him about the Streets, others who had Crowned him with Thorns; in the hands of one the Hammers which had driven the Nails, and *Longinus* with a Lance, as if there were not wounds enough, ready to open his side: whilst all were laughing and making merry at his misery, he lifts up those Divine Eyes full of tears, or blood, or both, towards Heaven, speaking with his heart before he uttered words (Lord give a sinner leave to contemplate your immense Charity) in this manner. Behold Eternal Father, I have now gone through the great work of Mans Redemption. You, and you alone are conscious, how dear it has cost me. I have been born in a Stable, lived thirty years in a poor Cottage, reputed the Son of an humble Carpenter. In my three years Preaching to this People, now under my Cross, I have been a perpetual Subject of injuries, an object of Derision. You see Father how I end my life, as born among Beasts, so Crucified between Thieves. My hands and feet are nailed, nothing at liberty, except my eyes to look up, and my tongue to petition. Wherefore in case I have deserved any thing at your holy hands; if these obedient Sufferings be

be grateful to you, grant your only Son a request before he dyes. If you will cause me to breath out my Soul with joy ^a Father forgive them. They stand here, laughing, detracting calumniating, but Father forgive them, they know not what they do. Generous Soul of my dear Redeemer! give me leave to take the word from so good a Master. As you were laughed at, contemned, opposed by the Jews, so you are now sufferer in your Holy Church, and what is worse, by Christians. Now, if you will grant me a Favour, for the little pains I have taken this morning, (if I mistake not I speak with the hearts of all the Congregation) Father forgive them. They Calumniate, Mis-represent, incense the Ignorant, but Father forgive them, they know not what they do. Forgive them their Offences ^b or blot me out of thy Book which thou hast written. Let not so many Souls perish, through inconsiderate passion. Apply, Redeemer, the Merits of your bitter Passion, to bring them to understanding. Stretch forth those hands, once nailed to a Cross for them, and embrace them all. This is a General day of Thanksgiving, let none of the Nation go without a Blessing. Particularly you King of Power and Glory (methinks I stand under the Cross of Christ on Mount Calvary) who purpled with your own precious blood, were pleased to accept of the Title ^c Rex Judeorum, King of the Jews, by the value of that infinite Sacrifice, bless and protect our Gracious King, we are your Christians that ask it. You, whom the Heavens cannot contain, who out of exceeding Charity and Love to Mankind were imprisoned in the Sacred Womb of the Glorious Virgin Mary, Mother of God, because your Mother; by that Holy Incarnation bless our pious Queen Mary and the Child she carries. You who were born for us to save us, take this little Child into your protection, that it may safely be born unto us, and happily Govern the Nation for many years. Direct, Lord, all in their respective Employments, Inspire them that give Advice, prosper the Kingdom both in Church and State. We rely wholly upon you, we have great Faith as to your Fatherly Government, little or no fear for future times: We are ready to fall before your Holy Altar, with a Thanksgiving heart to tell you so. The time seems long until

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we be upon our knees. Yet before we begin, be pleased to give all here present a Blessing by the hand of an unworthy Servant, and we will go chearfully to our Devotions, in the Name of the *Father*, and of the *Son*, and of the Holy Ghost. *Amen.*

Ad Majorem Dei Gloriam.

F I N I S.
